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THE

NEW-JERUSALEM MAGAZINE.

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JULY, 1889.

A PEOPLE, OR A POWER?

I.

THE history of a nation much resembles that of a human life. We naturally examine in turn its origin or ancestry, its upward and onward progress, and finally its decline and end; and in all these we trace a certain resemblance to the periods of childhood and youth, of vigorous manhood followed by old age, decay, and death.

The array of material which history presents in these national biographies is one of the most delightful, as it is one of the most profitable, departments of human knowledge. We find here, amid an endless variety of human experience, the most gigantic instances of moral cause and effect, exhibited in wonderful examples of national growth and longevity, and sometimes equally remarkable testimony throwing light on the pathology of national disease and death.

But perhaps the most striking, and certainly the most valuable, lessons which the histories of nations teach, are to be found in the dealings of the Divine Providence with them, or in the contemplation of the uses for the performance of which they were raised up. We say often of individual men that they were "raised up" for a given purpose—as Luther for the Reformation, Washington for American independence, Swedenborg for revealing the truths of a new dispensation. The uses performed for our race by individuals are generally

of so limited extent and confined to so definite periods of time that it is comparatively easy to grasp them with the mind, and to study them like a picture, in detail. Not so with nations. Their uses and the purposes wrought out by them are generally so long continued and lie so deeply hidden in the region of cause and effect, that they do not become apparent till long afterwards, and perhaps even then only obscurely.

There are several causes why this is so. The first of these is found in words spoken of old by Jehovah to His servant Moses in the mount of instruction: "No man can see my face and live." This is a universal and necessary law of human existence. Individuals are but drops, and nations but tiny rills, in the great river of life. The drop or the rill in its own appointed sphere does the work which is given it to do, but the general uses of the mighty stream, its onward rush and its final destiny, it does not know. Thus it is that, as even the greatest and most useful among men rarely are permitted to see in full the purposes for which under the Divine Providence they were raised up, so of nations; their destinies are controlled and their course is run while they are all unconscious whither or for what end they are led.

Another cause of obscurity lies in the fact that nations are long-lived; that where we are familiar with their old age and decay, their infancy may have occurred at a period antedating historical records; or, on the other hand, most nations born within the limits of written history, still exist in various stages of national life; for we have, contemporary with ourselves, young nations which seem only now entering upon long periods of growth and power, while there are others which show more or less the symptoms of approaching decay or extinction.

There is one nation, however, whose history is well nigh complete — probably as complete as any such history will ever be. We have the story of its origin as told by its own historians; we have the almost unbroken annals of its rise, its progress, and its decay. Its death also may be dated with nearly the same accuracy as the hour at which some man

breathed his last. In all these particulars this people was peculiar, so peculiar that the question may be asked which is implied in the title of this article, Was it a People or a Power?

This peculiar people was the Roman people, and this power the Roman power.

Most nations are able to trace their origin to some particular race or tribe of men, descendants, probably, of some single progenitor, impressing his peculiar cast of feature or character upon the whole, as did Abraham or Ishmael or the unknown ancestor of Celts or Teutons, Turks or Moors.

To come nearer, national or separate political existence is also generally traceable to some great migration, some displacement of race by race, or of tribe by tribe, as in the case of the Israelites into Palestine, the Hellenes into Greece, the Franks into Gaul, or the Anglo-Saxons into Britain.

The origin of the Roman name and nation is essentially different from all these. An ambitious shepherd youth (for the story must be founded in fact) collects a band of youths equally wild and barbarous as himself, and determines to build a city. He invites thither the lawless outcasts, bond and free, of the surrounding tribes. He steals by stratagem wives for his outlawed followers, thus securing to them a posterity, and by masterly policy and undaunted courage compels acquiescence in his hitherto unheard of proceedings.

The Roman State, thus founded upon violence and crime, nevertheless had in it from the first one element of right and justice, which at that day being peculiar to itself, was also the secret of its success, and, humanly speaking, the source of the power to which it afterwards attained. From the first wars, following the seizure of the Sabine women, even to the conquests of the later empire, the Roman policy was to incorporate its conquered enemies into the state, to bestow upon them either at once or gradually, but always certainly, the rights of Roman citizenship; and this was finally done without regard to race, although we may suppose that care and wise discrimination generally marked the bestowal of a franchise so valuable. It was this policy which created the Roman nation, if nation it ever was. Certainly this was the

secret of its great and wide-spread power — a secret which when revealed explains the otherwise impossible anomaly of a single city becoming mistress of the then known world.

Contrast with this policy, peculiarly Roman, that of contemporary peoples. The Israelitish or Jewish State was essentially exclusive, and its citizenship depended almost solely upon the accident of birth. Its representative duty enjoined a complete expulsion of other nations from the Holy Land, and indeed largely forbade intercourse with them. Hence its conquests were limited and its political influence confined to its own territory.

The Greeks under Alexander conquered all the Eastern world, but their empire fell hopelessly to pieces at his death ; and naturally so; for though possessing in themselves the qualities and ideas necessary to the formation of a great State, though hating tyranny, and recognizing the necessity of obedience to law and order, yet with the Greeks these qualities and the privileges they enjoyed seemed inseparable from the men of their own race, and in some instances from their own petty tribe or State. Witness the treatment of the Helots by the Spartans. The Helots were Greeks, men of their own race, who had made a gallant fight for liberty (that boon so dear to every Greek soul) and yet the Lacedaemonians deprived this brave people of all political rights, reduced them to the most abject slavery, and kept them in that condition throughout their own national existence. Contrast this with the Roman policy which made Romans of Sabine and Etruscan, of Samnite and Gaul, of Greek and Jew; enfranchising in great numbers the worthier citizens of all the States which fell under their sway.

The Roman yoke was in some instances oppressive, but as a whole it was preferable to the condition that always obtains among petty States, hopelessly divided among themselves, suffering the exactions of local tyrants and countless evils of perpetual warfare against each other. In such condition the Roman power found most of the nations, and in time welded them into a compact and comparatively peaceful whole.

The cosmopolite character of the Roman people, so-called,

is shown by the nativity of some of its prominent men. Numa Pompilius was a Sabine; Servius Tullius a foreign slave; the Tarquins were Greeks; Virgil was a native of Hither Gaul; Cicero was a Sabine; Horace the son of a freedman and therefore of barbarian origin. The later emperors were almost all of foreign extraction. The rank and file of their mighty armies were drawn from every quarter of the vast empire, and both they and their commanders finally came to look down with contempt upon those native Italians who still called themselves Romans. Indeed the race or people of that name, if ever there was such, had well nigh become extinct ere the city itself fell.

That the Roman State was a power and not a people, in the ordinary sense of that term, is also well attested by its end. After the sack of Rome by Alaric the Goth, the Roman people were gone, seemingly, as history tells us, "leaving not a rack behind." They have left no descendants claiming to be such. You may find at this day undoubted descendants of the ancient Greek race in the East. "I met Ariadne this morning in one of my rambles through these hills," said Bayard Taylor, writing of one of his visits to Peloponnesus. And other travellers tell us that on those classic shores one often sees the same types of face and figure which have come down to us in marble from the chisel of Phidias or Praxitiles. The Jews remain a distinct race in every country of the now known world; but who ever hears of one who claims descent from the ancient Romans? There are Italians, doubtless, descended from the tribes that peopled that peninsula before the days of Romulus. Italian tribes they continued intrinsically to be even under the sway of the Eternal City, and up to the invasion of Goth and Longobard and Hun. Italian tribes they still are, but Romans there are no longer, and remnants of the Roman people, none who claim to be.

On the other hand, many governments have claimed descent from the Roman power. The empire of Charlemagne, barbarian as he was, boasted in being the Roman rule revived. The Kaiser of Germany, the Czar or Romanoff of Russia, are both named from the once all-potent Caesar.

The Eastern or Greek Empire, with its seat at Constantinople, from the reign of Constantine to the capture of that city by the Turks, in the fifteenth century, had a longer existence than the imperial city itself, counting from Romulus to Attila the Hun; yet it was but a scion cut from the mighty trunk of Rome.

Even after its destruction by the Gothic hosts, the Eternal City, as Rome has been called, seemed to retain about its very site that which alone had been the cause and soul of its phenomenal greatness, namely, the idea of rule and universal dominion. Through the Catholic Church she afterwards enjoyed a wider and more absolute sway over the souls of men than she had ever done over their bodies. It was as though the ghost of that power which once was hers, still remained to haunt the human race after its material form had been slain and trampled into the dust.

Now there are several valuable lessons to be drawn from what has been thus briefly sketched, the first of which is the mighty power of an idea, especially if that idea become a principle of government. Within the Roman franchise there lay, as it were, in embryo, that great principle which now pervades, or is beginning to pervade, all political existence, namely, that government should be for the good of the governed. With only a modification of this principle in their minds and incorporated into their policy, the Romans became masters of the then known world. In its infancy, armed with this idea, the little Latin State swallowed up all the neighboring communities and incorporated them into itself. In the memorable contest between Rome and Carthage, for want of this idea the older and wealthier city, though led by Hannibal (by some thought to be the most brilliant military genius the world has ever seen), went down to ruin, and actually was the means of inspiring into her successful rival the desire of universal dominion. So long as the Roman people remained faithful to this idea, so long did their empire flourish and spread abroad; but when they ceased to accord the rights of citizenship to those who surrendered to her arms, and when Rome began to make the other portions of her vast

dominions unjustly tributary to Italy, and thus to ignore the rights of her foreign subjects, at once her power began to decline. And when, in the later empire, the freedom of the Roman citizen was lost in the one-man power, and the emperor became the irresponsible ruler of Senate and Roman people, the latter soon ceased to be, and all political power deserted the site of the city itself, where it had so long resided.

Another and subsidiary lesson very legible herein is this, that while a nation or a great political power may be created by, and be assembled about, an idea, or a principle of government, the latter, the political power, may continue with apparently undiminished life and vigor, while the people or the race which originated and at first supported it may wholly pass away. So much greater is truth than man; so much more long-lived are principles than peoples. Of these deductions later application will be made.

But these are only external and natural deductions; there are higher and more impressive lessons herein contained. To the devout mind, which believes in one God, the Creator and Ruler of all, and which recognizes a Providence in all the affairs of men, the question readily presents itself, For what purpose was this Roman people raised up? To what end was this mighty power permitted for some centuries to overshadow the world, reducing all civilized peoples to its sway, and then suddenly to perish and fade away, or else to be transferred to other and more convenient centres?

Historians have not failed to see, if they have not in all cases acknowledged, that one great purpose was effected by it — a purpose, too, which, humanly speaking, could have been accomplished in no other way. That purpose or that end accomplished, was the spread and propagation in the ancient world of the Christian religion.

But for the existence of some general empire of widespread dominion and cosmopolitan character, the revelations of Christianity would have fallen stillborn upon the world, and perhaps to this day remained unknown to us. But it may be asked, why was not a great Jewish empire estab-

lished? Why was not such wide-spread dominion given to the race of which the Saviour of Men was born, and such necessary power to the people who had confessedly been raised up for the spiritual good of mankind? The answer is plain. The Jews not only rejected the true Messiah themselves, but proved themselves utterly unwilling to understand or to receive the spiritual kingdom which he came to establish; and even had they done this, they would have kept its blessings and its truths all to themselves, and the world at large would never have been the wiser or the better for it. The same may be said of the Greeks. It was through Greek learning and culture and by the Greek intellect that the truths of Christianity were first received and then propagated throughout the Gentile world; and that Grecian learning and philosophy were themselves brought into existence to serve as a basis for the reception of spiritual truth among men, no one can doubt, if from no other ground than the fact that the New Testament was all written and published in that language. But that the needed empire could not be safely entrusted to the Greeks was because they were a race as peculiar and exclusive and as distinct from the world around as were the Jews themselves. They were a people and not a power; and the Christianity entrusted solely to their keeping they would either have kept to themselves as rigidly as did the Jews, or they would have so disguised it with their own mental and moral traits, as to render it practically of no general use to the world. What, therefore, the Jewish empire would not have done, and what a Greek empire could not have done, a Roman empire was made to accomplish, namely, to extend a knowledge of the Gospel, and tell the good tidings of salvation to all nations, or to render the possession of it possible to all races of men alike.

There are many facts which might be adduced in confirmation of this theory, of which there is time to mention only a few.

Paul, the great apostle to the Gentiles, was a Roman citizen, having been born in Tarsus, one of the free Romanized cities of Asia. But for this fact, his career, upon the continuance of which, humanly speaking, so much depended, might

have been brought to an untimely end ; and but for the right exercised by him, of appeal unto Caesar, Paul might never have gone to Rome at all ; and but for the universality of the Roman dominion, Christianity would never have been propagated in the West, in Italy, in Gaul, or even in Britain — the fruits of which pregnant facts we ourselves do now enjoy.

Again, one of the most remarkable features of the Roman policy was the building of government roads and the establishment of rapid and regular communication throughout their vast empire, thus preserving the unity and the safety of the whole. The diversity and extent of the empire also necessitated the study of other languages than their own, and the Greek literature and culture, together with the Greek Scriptures, themselves, became tenfold more widely known than if Greece had never become a province of Rome.

And lastly, whether it be generally conceded or not, that the Roman power was primarily raised up for the establishment of Christianity, certain it is that so soon as the latter became the national religion, then almost immediately the dominion departed from Rome ; for Constantine, the first Christian Emperor, was he who transferred the real seat of empire from Italy to Byzantium. After that event the empire was more Greek than Roman ; but the Christian religion was safely and immovably established, while the Roman people and the power of their city had almost ceased to be.

Surely herein is a most valuable and impressive lesson. To the devout mind it is as profitable as it is delightful to see the hand of the Divine Providence working in those distant ages, and to be convinced, as it were, by tangible evidence that Jehovah the One God was present at the foundation of Rome as well as at that of Jerusalem ; that the same Divine wisdom which inspired Moses and the prophets dictated also Roman law and policy, and that the same Divine power which went before Joshua in the conquest of Canaan, which governed Israel through many centuries by judges, priests, and anointed kings, did afterwards lead on the Roman legions to victory and universal dominion.

Cleveland, Ohio. PHILIP B. CABELL.

THE MOUNTAINS.

O SUNNY land, high-hung 'neath brooding skies,
My heart makes joyful pilgrimage to thee!
For time and space bind not the spirit's ēyes,
In that fair realm wherein the soul walks free.

Eternal bloom from fadeless crown of snow, —
I watch the wonder of a river's birth:
From out thy throne of peaks, it leaps below,
With fulness of thy giving to the earth.

I see pass down from sunny heights of dawn,
The angel of the morn with trail of light,
To touch thy lakes, until like stars they burn,
From out the shadows of the fleeing night.

And oh, the holy calm upon thy hills!
As still as Sabbath dawn's first, slow increase!
In sweet evangel of thy bird-song, thrills
The promise of thy rainbows thro' its peace.

Thro' shining folds of thine earth-garment fair,
We feel the throbbing of heaven's life of love;
Enfolding sight too weak and crude to bear
The glory where the Lord is "Light thereof."

And, at thy sunset, from the dark, — below,
With eyes upraised, — when, on thy wall of height,
Thy prophecy in signs of flame doth glow, —
We read, — "At evening time there shall be light!"

And so, — from out the winter of the land
Thou watched o'er, whose summer is to be,
When innocence and strength walk hand in hand,
My heart makes joyful pilgrimage to thee!

Portland, Oregon. ELVIRA HUTCHINGS.

THE AMERICAN REPUBLIC AND THE NEW CHURCH.*

Fellow Citizens: The general uprising of the American people to celebrate with pealing bells, religious services, public exercises, social festivities, and elaborate displays, the centennial of the actual establishment of Constitutional Union and Liberty, is the most important political event since the adoption of the so-called war amendments to the national constitution, by which slavery was abolished, and the supremacy of the nation, in national affairs, more explicitly affirmed.

These demonstrations of public interest show that the agitations for reform that have so largely claimed the public attention during the last decade, have not been in vain. They show a determination of the people to revive and carry into more complete effect, the principles of freedom, justice, and equality, of which our government stands before mankind as the chief embodiment and representative.

The inauguration of Washington as first President of the United States, April 30, 1789, was the actual birth of the American Nation. That act waked the sleeping constitution to active life, and exalted to the chief place of dignity and power the foremost man in all the world. The startled kings and emperors of other lands, beheld at the same time, a new nation founded on new principles, and at its head a man more august and commanding than any that hereditary government could boast, called by the unanimous choice of a free people to the supreme place of executive power. All the theories of kingship were set at naught by the new experiment in the building of a nation.

The celebration of that great event necessarily involves, as its chief elements, the character of Washington, and the character of the constitution. Washington was the ideal public

* An address delivered in the New-Church Temple in Chicago, April 30, 1889, on the occasion of the celebration of the centennial of the first inauguration of Washington as President of the United States.

officer; the constitution is the ideal civil government. To exalt the civil service and the civil servants, to make the former realize more fully the purposes of the constitution, and the latter more closely conform to the sublime example of Washington, must be the necessary tendency of such a manifestation of the will of the people.

Such a demonstration as is this day witnessed throughout the country would have been impossible, if there had not been a powerful reaction of the public mind against the political degradation and corruption that have so largely occupied the public attention since the war of the rebellion. One of the chief agencies by which the people have been aroused and their sentiments changed is the law-and-order movement that has asserted in all parts of the country the supremacy of the laws, and insisted upon their faithful enforcement for the protection of the people, especially of the young and the defenceless. The law-and-order leagues selected the anniversary of Washington's birth as the day for their annual conventions; and thus revived the fading knowledge of the transcendent character of "the Father of his country."

To the New-Churchman, this celebration has an extraordinary significance; to him it appeals with a peculiar power. For as he believes that a few years before the Declaration of Independence, the last great judgment described in the Apocalypse was fully executed in the spiritual world; and that thereupon the church of the Holy City, New Jerusalem, commenced its descent from God out of heaven into the world; and that all the marvellous developments of the last four generations, are due to the descending love, wisdom, and power of the King of Kings, and Lord of Lords; so he must also believe that the Constitution of the United States, and the great republic established under it, are the direct results of the new activity of Divine Providence in human affairs.

As in the New Church "all religion has relation to life, and the life of religion is to do good"; as in this church it is allowed to enter intellectually into the things of faith, and to "act in freedom according to reason"; so in the new

government service is the highway of sovereignty; law is the safeguard of liberty; the welfare of the people is the supreme law, the objects of government are justice, domestic tranquillity, the common defence, and the general welfare. In the new government the royal family disappears, and the rights of all families are recognized as royal and sacred.

What the New Church is to religion, the republic is to government. The republic is the New Church on the civil plane of life. It is not an invention of man; it is a benefaction from heaven. The new age brings to the church a rational vindication of its faith, and to the nations a demonstration of the superiority of liberty and law as the chief forces of government. To the business world the revelation is now being made that the end of destructive competition is protective combination; the end of unrestrained combination, the oppression of the people; and the coöperation of all for the welfare of each, the only sound and wise public and private policy.

Under the new and powerful influences of the descending New Church the world has made more progress in the higher and better interests of mankind, within the single century just closed, than can be found in any thousand years of previous human history; and in some respects more than in all the preceding generations of mankind.

A century of extraordinary success has crowned our republic of States; and we may now look hopefully forward to a mightier republic of nations in which the rights and interests of the people and their respective countries will be protected and harmonized with the general welfare of mankind. International arbitration will lead the way to such a fraternity of nations; and there is no reason to doubt that with reasonable effort the establishment of a permanent international court of arbitration could soon be secured.

The proper work of the past century in civil government has been accomplished, and new tasks now demand attention. There are defects to be supplied. There are errors to be corrected. There are false theories to be abandoned.

The sovereignty of the people can be exercised only by means of laws administered by public officers; but we have

suffered unwise and incompetent hands to frame statutes and conduct the public service.

No private business can succeed without the aid of skill and experience; but we entrust the most important public interests to the management of those who are without any special qualification for the positions to which they are promoted.

"An ounce of prevention is worth a pound of cure"; but we spend millions in attempting the cure or the removal of evils that a wise expenditure of a few dollars would have prevented.

The perpetuity of our free government depends upon the intelligence and the virtue of the people; but we have made no special provision for the instruction of our immigrant population in the nature of our civil institutions; and we do not even teach the general principles of morals, and the obligations of duty, as a specific branch of study, in our common schools.

We know that we cannot have an efficient army or navy without appropriate schools and training; and a permanent service with just honors, promotions, and compensations; but we have overlooked the fact that the civil service of the country is governed by the same principles, and can never be perfected and made satisfactory without a similar application of those principles.

We name the establishment of justice as the first object of government declared in the constitution; but we have suffered the proceedings for the enforcement of rights, and the redress of wrongs, to be encumbered and obstructed by such expenses, delays, and uncertainties, as amount in numberless cases to a denial of justice.

We know that domestic tranquillity is another transcendent object of our republican government; but to secure the political support of the dangerous classes, they have, in too many cases, been permitted to disturb the peace and good order of society, by open violations of the laws.

Our plain duty to God and to mankind requires that the foreign service of our country be such as to command respect,

and gradually prepare the way for an extension of free institutions throughout the world; but with few exceptions that service has been inadequate and poorly supported, and has rather excited the contempt than the admiration of other powers.

Further specifications might be given, but let these suffice to indicate the work that now awaits the American people. For all those evils the united action of good citizens can find adequate remedies. If such evils shall long continue, the people themselves will be to blame. The power to control them is in their own hands; the responsibility for its efficient exercise rests on them alone.

Let us "lift up our eyes to the mountains whence cometh our help"! Let us realize that without the supremacy of the laws, liberty cannot endure, and that without the softening, refining, and ennobling influence of religion, liberty degenerates into license, and law into despotism.

Let us realize that a brilliant intellect united to a bad heart is more dangerous to the community than such a heart with less capacity and skill for the accomplishment of evil; and hence that religion and morality, as well as knowledge, are necessary to good government and the happiness of mankind, as the golden words of the wonderful ordinance of 1787 so eloquently declare. By religion as a subject of general education, we mean what has been designated as "the broad and tolerant Christianity of the New Testament, without distinction of sect or creed." We do not favor any organic union of church and state, because we believe that the free and independent Church, and the free and independent State, each acting within its own proper limits, are indispensable to the existence of each other.

Let us on this great occasion recall from the commentaries of that illustrious jurist, Judge Story, on the Constitution, of which we this day celebrate the first centennial, his earnest and eloquent words in regard to the relations between religion and government, under republican institutions:

> The right of a society or government to interfere in matters of religion will hardly be contested by any persons who believe that

piety, religion, and morality are intimately connected with the well-being of the State, and indispensable to the administration of civil justice. The promulgation of the great doctrines of religion; the being and attributes and providence of one Almighty God; the responsibility to Him for all our actions, founded upon moral freedom and accountability; a future state of rewards and punishments; the cultivation of all the personal, social, and benevolent virtues — these never can be a matter of indifference in any well-ordered community. It is, indeed, difficult to conceive how any civilized society can well exist without them. And, at all events, it is impossible for those who believe in the truth of Christianity as a Divine revelation, to doubt that it is the especial duty of government to foster and encourage it among all citizens and subjects. This is a point wholly distinct from that of the right of private judgment in the matters of religion, and of the freedom of public worship according to the dictates of one's own conscience. Probably at the time of the adoption of the Constitution, and of the amendment to it, now under consideration, the general, if not the universal, sentiment in America was, that Christianity ought to receive encouragement from the State, so far as it is not incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation.

But the duty of supporting religion, and especially the Christian religion, is very different from the right to force the consciences of other men, or to punish them for worshipping God in the manner which they believe their accountability to Him requires. It has been truly said that religion, or the duty we owe to our Creator, and the manner of discharging it, can be dictated only by reason and conviction, not by force or violence.

The real object of the amendment was, not to countenance, much less to advance, Mahometanism, or Judaism, or infidelity, by prostrating Christianity; but to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment, which should give to a hierarchy the exclusive patronage of the National Government. (Story, *Com. Con. Sec.* 1870–1879.)

The general celebration of this centennial of constitutional government in the churches and in the schoolhouses, is of far more importance and significance, than the ceremonies con-

ducted in public halls and other places of assembly. The celebration in the churches indicates a coming purification of politics; the celebration in the schoolhouses promises a great revival of patriotism. With politics purified and patriotism revived, the achievements of the coming century will largely transcend even the wonderful progress of that which closed on yesterday, and this Constitutional Republic of the United States of America will become a "joy of the whole earth," as the Palestine of civil and religious liberty.

Chicago, Ill. C. C. Bonney.

BEREAVEMENT AND CONSOLATION.

From child to maidenhood she came,
A gentle soul in fragile frame,
Winning the love of all she knew,
Then suddenly bade all adieu!
Adieu to this world, not adieu to love;
That follows her, she moves in it above.

She died like day eclipsed at noon,
Like joy cut short by sudden swoon;
A song half sung, a cadence sweet
Of melody left incomplete.
And yet to inward sense the song goes on;
The joy revives; the shadow leaves the sun!

A perfect blossom pink and white,
So promising, so rare and bright,
Glowing beneath the sun today,
Tomorrow wholly passed away.
Away from lower fields and our dull eyes,
To bloom anew where life all death defies.

A broken bough, a gathered flower,
Fruit fallen ere the red ripe hour,
A column shaken to the ground
Before its stately shaft was crowned:
But crowned in golden glory it shall be
With angel love in immortality.

A plan prophetic unfulfilled,
Too beautiful for man to build;
An artist's dream, that dreamlike, still
Evades his utmost waking skill:
Too beautiful indeed to build on earth,
But not for heaven, where beauty hath its birth.

A poem opening out so fair,
But only half its pages there;
A ring-dove, flying nestward, met
By fatal mesh of fowler's net.
The other pages, and by far the best,
Shall there unfold, the dove shall find her nest.

So sweet — a rose without a thorn!
So fair — a cloud of summer morn!
So young — a lamb of early spring!
So pure — almost a heavenly thing!
Yet she, our tender lamb, our rose so fair,
Lives in new innocence — new fragrance there!

Birmingham, Eng. JOHN BRAGG.

A WICKED spirit can do evil; nevertheless he can do evil to the evil only from their evil; but he cannot harm the good in the least, except, as is sometimes done, by conjunction with their evil; thence came temptations, which are infestations by the evil with them, and thence are combats whereby the good can be freed from their evils.—*Swedenborg.*

THE Bible is studied more extensively and more critically than ever before. Instead of losing its charm, like other books, it is growing richer and more interesting with every attempt to explore its mines of wisdom and comfort.—*Schaff.*

THE FOUR MEANS OF REFORMATION.

THERE are two states into which man will come and through which he will be passing while from natural he is becoming spiritual; the first state is called reformation, and the second regeneration. (T. C. R. 571.)

It is of the first state we desire to speak; for unless that be understood, how shall we ever be able to see the next — it is as necessary as to move forward the left foot before the right is prepared for its next step; and especially essential does this knowledge of what reformation is become in this age of indefinite knowledge on many subjects, and definite on few.

Reformation is to regeneration as dawn is to the first ray of the sun; reformation is to regeneration what the chrysalis is to the butterfly; reformation precedes regeneration as the hallway comes before the first room of the house; reformation is of the understanding, regeneration of the will; in other words, to see a sin is the first item of reformation, to acknowledge it the second; whereas to determine to shun that sin is the first item in regeneration, while to leave it undone or to shun it is the second. Regeneration means to begin to live anew, reformation means to begin to think anew.

The primary and essential feature to which all reformation, whether it be of a natural or of a spiritual order, can be reduced, and to which it must be reduced in order to be understood, is that since Jehovah closed the door behind Noah in the ark, the will and the understanding of man have been separate factors, and the one can be treated and treated of with or without the other. That all reformation depends upon this may be evident from this:

For the sake of reformation, there has been given to man the faculty of elevating the understanding almost into the light in which the angels of heaven are, that we may see what is necessary for him to will and thence to do, that he may be prosperous in the world for a time and blessed after death forever. He becomes

prosperous and blessed if he acquires wisdom and keeps his will in obedience to it; but he becomes unprosperous and unhappy if he puts his understanding under obedience to his will. This is because the will inclines, from birth, to evil, even to enormities; wherefore, if it were not held in check by means of the understanding, man left to the freedom of his will would rush into abominations, and from the wild-beast nature inherent in him, he would plunder and slaughter, for the sake of himself, all who do not favor him and indulge his cupidities. Moreover, unless the understanding could have been perfected separately, and the will, by means of it, man would not be man but a beast; for without that separation and without the ascent of the understanding above the will, he would not have been able to think, and from thought to speak, but only to sound his affections; nor would he have been able to act from reason, but from instinct; still less would he have been able to take cognizance of the things which are of God, and thereby of God himself, and so to be conjoined with him and live for ever, for man thinks and wills as of himself; and this as of himself is the reciprocal element in conjunction, for conjunction is not possible without reciprocation, as there can be no conjunction of an active with a passive without adaptation or application. God alone acts, and man suffers himself to be acted upon, and coöperates, to all appearances, as of himself, although interiorly from God. But from a right perception of these things it may be seen of what quality the love of a man's will is, if elevated by means of the understanding, and also of what quality when not elevated, thus of what quality the man is. (T. C. R. 588.)

It is our purpose to give especial attention to the four means of reformation given by Swedenborg in the "Doctrine of Life," 69, going out from all the above as granted and as accepted truth in almost all minds, for it requires but little thought to present to the understanding all the teaching of the above paragraph and of its context in the work cited, in such a form as to make it possible of ready and entire acceptance.

The four means of reformation, that is to say, the four factors which the Divine wisdom has made part of man's life in the world, in order that reformation might come within range of the actual and the possible, may be given as follows:

1, that man is born into utter ignorance; 2, that the new-born child is held in a state of external innocence; 3, a little later in a state of external charity; 4, then in a state of external friendliness or friendship.

We take this separately.

I. — IGNORANCE.

That man is born into utter ignorance. This needs no demonstration. One glance at the new-born child, at the babe, will satisfy every one that man, when he enters upon his domain below, is but a passing strange commingling of body, of utter incapacity to take care of himself, of absolute ignorance and blankness of mind, and of heaven. The last ingredient of the enigmatical compound called man, is most difficult to understand, and yet the first to be realized. We do not see it, we do not hear it, there has never been an angel sent from heaven to tell us of it; the babe itself is least of all able to explain, and yet we feel it. We would take such a sentiment, as the poet expresses it, "Heaven lies about us in our infancy," as a matter of fact, to be taken for granted. There is no "external sign," nor do we look for any, for has not the Master warned us "that the kingdom of God cometh not with observation"? Therefore we are unable to say what sign there may be; we only know that at the sight of an infant there is an emotion peculiar to that sight, and never found with any other that steals into the heart; and that the mother when she fondles her babe gives voice to that peculiar "crooning" sound, which is the natural exponent of her love, as a garment is of the general outlines of the form.

But now to trace the reason in this strange fact, that is, that we are thus born for the sake of reformation. As in every argument there are two ways of proceeding, so in this. There is the positive way, which is not always successful, and there is the negative way, which is more easily comprehensive because we live in a world of negations. It is the latter which we would ask to be permitted to follow in this instance. We go out, therefore, from the thought that man when he is born upon earth is, as to his mind, absolutely *tabula rasa*,

that is, his mind is altogether blank; he knows nothing, he feels little, he can hear, see, and taste less; he has no power of expression beside the very first rudiments of gesture and sound; he is not at all like the beast which is born into, if not immediate, at least into very early possession of all its faculties. How then is this fact essential to reformation? As will be seen, we go out from the two postulates, that man must be reformed, and that man is born without knowledge, in utter ignorance and helplessness. The question for solution therefore is, in what way is this fact of man's utter helplessness and ignorance at birth essential in reformation? As we have seen, the first essential feature of reformation depends upon the wise provision of the Lord's mercy that the understanding can be lifted up over the will, or the "old will," as it is technically called. If man were not able to lift the thought beyond the evil in which he is, how should he ever realize that he is in evil at all? Is not all knowledge with man comparative? Is it not a fact that man could never tell that there is such a thing as warmth if he had not experienced cold? Would there be any combination of circumstances possible whereby man could appreciate fully the bliss of good without any knowledge of its opposite evil, either from actual experience or from instruction of some nature? But in order that there may be a possibility presented to the mind for thorough instruction in all that pertains to life, it is necessary for the mind to be a blank first. It is as necessary that this should be the case as it is that the paper upon which a difficult problem is to be performed should be a blank; for though a palimpsest manuscript may be deciphered, there is little headway to be made with a mathematical problem under the same conditions — and life is the most difficult of all problems.

But looking away from the positive side as here indicated, which, as we said, is always the more difficult to attain, let us take up the negative in which the mind in its present condition and advance is more in its native element.

If the mind of man at birth were not a blank — an absolute blank — it could only be one of three things. It would

be either: 1. Infilled with all manner of evil in an active condition, while the good would be only a possibility, or in technical language "in potency"; or, 2. It would be infilled with all good, while the evil would be potential; or, 3. It would be born under an absolute equipoise of the two forces called good and evil. Let us consider the three points in their order, there being no other possibilities within the premises given.

1. The mind would be infilled with evil of every kind in an active condition, good being potential. This condition would be that of the demon, evil spirit, Satan, or devil. For, as we see, the development of the human mind takes place from below upward. This is well known. The senses are developed first. The child learns first to tell time and distance, form, color, and lastly quantity. Were the mind active only for evil, every impression of the senses would be for evil; every object presented to the eye distorted into hideousness; every sound infilled with the nameless woe of misery; every delight of sensual life made a channel for wretchedness unutterable. Through a training of this kind what else could there be developed but a being which could in no way realize or conceive of anything that is good. Sun, stars, and flowers would be to him not images of Divine beauty, but hideous implements of torture, to exquisitely inflict themselves upon the senses; and so on *ad infinitum*. The being so born, the mind so fashioned, would be not only an impossibility on the part of the Lord, but would also lack the essentials of rationality and free agency which are the fundamental principles of humanity. The being so born would be a demon, not a man, because a man has liberty, while the demon is not at liberty, but a slave to his own sin and depravity.

2. The second supposition is the converse of the first. If a mind were formed at birth with all good active, and all evil powerless, though potential, the being so formed would be something like an angel, not a man. There would again be absent that absolute essential of the natural human, that is, the freedom of choice between the good and the evil. To such a being good would be as the air that is breathed. Evil

would be so far removed as to touch upon the borders not only of the improbable, but also of the impossible. Evil would be as a shadowy vapor seen for a moment and then again withdrawn. There is in such a being no form for evil, all rudimentary forms being good. The being thus created would surpass the angel and would approach the "surmise" called by theologians an "archangel." That is an impossibility.

3. Animals are created in an exact equipoise of powers. The forms and substances necessary to them are born in and with them. Every law necessary for their subsistence is impressed upon their being. They know their food; they seek their sustenance and have all means for such search supplied them. Their life is therefore circumscribed within the circle called instinct. Within their plane they are in advance of man; for instance, a well-trained horse may be able after the lapse of a long time to find again a road over which once it travelled. It may in this respect excel its master; but it would never be able to draw a map or diagram of that same road on the sand with its hoof, or in any way indicate, without moving from the place in which it stands, the direction which should be taken. That is to say, its mind being equipoise amid the two factors of life, the living and the dead, or the active and the passive, cannot frame or fashion any combination of factors not from the first impressed upon its being. A being, therefore, born in an equipoise between the good and evil, both active, would be an animal, or a vivified machine, but not a man.

From the points here faintly indicated, the proposition follows, that man, in order to be man, must be born in utter ignorance. Here it is that the two supplementary doctrines of "remains" and "heredity" enter into full force. The difference between man and the ranges of possible beings mentioned above consists in his being a partaker in the two factors mentioned, heredity and remains. The good and the evil, both in potency, produce the remarkable faculties which are man's, and make him man; namely, free will and rationality. For, given two forces of equal power, the result

between them is absolute equilibrium. Suffer either one or the other to gain the ascendency and just in so far as this takes place the other recedes. But since in the babe the potential on the side of the good is "remains," and the potential on the side of the evil is "heredity," the result is an absolute *tabula rasa*, a mind not subject to either the good or the evil, but a blank surface waiting for the hand of the artisan to map forth the solution of the problem. Thus the mind of the babe is the ground untilled, with "no man to till it," as the Lord says; the knowledges of youth are the materials — the seeds to be implanted — and the experience of life is the toiling and the tilling, and "the hoeing of the row," during the heat of the day. But the "harvest is the end of the age, and the reapers are the angels."

II. — EXTERNAL INNOCENCE.

That the new-born child is held in external innocence. Every one who has given the subject the attention which it deserves will have observed the two factors given in the doctrines of the New Church as constituent parts of the entire complex of creation. "God alone acts; man suffers himself to be acted upon." This is the key-note to all that the philosophy of the New Church has to bring forward upon the most exalted or the most commonplace of themes. But to obtain a correct view of this relative activity and passivity of the two factors constituting the universe, there is necessary much and careful thought. In the first place the fallacy, dangerous because of its interior nature, is to be avoided, namely, that man is a victim of predestination. Again that the body is entirely subject to the mind, or the converse of it, that the mind is altogether subject to the body. Each of these theories is but a half-truth; for the truth is this, that mind and body are interdependent. For were the mind altogether independent of the body, then would the infinitely wise Father have gifted us with a useless thing — a thing in itself unthinkable — since the highest wisdom aims at the highest use; or, if the body be independent of the mind, then matters it not what is done with the body, and the laws of health

and the physician's delights are nonsense and waste of energy. But the true idea would clothe itself in those wise words of our seer, "*mens sana in corpore sano.*" There would be no wisdom in the existing order of creation if both factors, the dead and the living, the active and the passive, were not equally important and necessary. It is thus that we set out upon the second point of inquiry in the question before us; namely this, In which way is it essential to the reformation of man, that he should be born in a state of external innocence and held therein a while? Could man be reformed without this peculiar condition of innocence, which requires no demonstration, for the babe and the child are known to be in innocence for a time, which time will vary according to the surroundings of the child; probably being of longer duration where the little one is not cast forth at large upon the world and left to its own devices at an early age, as is the case with the "gamin" of the larger cities in all the world.

The first thought necessary in pursuit of the subject is the conception of what is active and passive in the economy of the created world as far as it comes to our dim perceptions. Regarded from the New-Church point of view it may be said, that there is but one force, and that that force is the force called "life" from the Lord. It is therefore as true in science as it is in theology, that there is but one source and centre for all things, and that that centre is the Lord. According to the receptacle or channel through which the life force flows it will vary and the phenomena connected therewith will vary. Thus in science molecular attraction, attraction of gravitation, capillary attraction, and chemical affinity would be names of the same force manifested in different substances. Again in the philosophy of nature the spice and flavor obtained from the common onion, the remedy obtained from the scilla, the poison of the crown lily, and the coloring matter from the saffron are all simply varieties of the same force changed by the slightest variations of form in the plant, the change being of necessity very slight, since the four plants producing the changes are themselves so much alike in external appearances as to deceive every eye except that of the

scientist trained to the fine shades of distinction necessary in a case of this kind. And thus could the principle be traced throughout the created universe if necessary. The laws governing this range of subjects are succinctly stated in Part IV. of "The Divine Love and Wisdom," and need therefore not be repeated here.

As is well known the preponderance of factors noticeable in the world of nature is on the side of the passive. The largest part of our mechanical contrivances, the greater portion of productions in nature, are made possible by the appliance of passive factors. Thus every mechanician knows that a large portion of the results obtained by him in the construction of machinery is due to the law of inertia as manifesting itself under the form called friction or the surface power of resistance of one substance against another. Without friction, nails, screws, and strings would be useless. A train of cars could not move on the rails, nor a belt over its shafting. Of this passive nature are the many other factors entering into the structure of our every-day life to so great an extent that we no longer pay any attention to them. Such are all the varieties of gravitation from the law that holds the globe in position and the ocean upon its face, to the law that changes sulphur and mercury into cinnabar. To even mention them by name and example would fill a neat volume.

In the production, therefore, of any result, it matters not how small or how great, the two factors of the active and the passive are necessary. This, in the theology of the New Church in regard to the life of man, is stated in the sentence given before, that God is active, man passive, but the consideration of the subject will be incomplete without another phase, upon which it is necessary to enter. It is this: the operation of the active upon the passive produces coöperation. Here it is that the distinguishing features of the New-Church philosophy appear and can be seen. It is in this point that the New-Church differs from all philosophy, both ancient and modern, on the question of human life.

The teaching on this subject is frequently given in such a definite manner that we cannot but quote the following:

To say that regeneration follows the faith of the church of the day, which leaves out man's coöperation, is vanity of vanities. Action and cöoperation, such as has been described, can be seen in everything which is in any state of activity or mobility. Such are the action and coöperation of the heart, and of every artery connected with it; the heart acts, and the artery by its sheaths or coats — coöperates; hence is circulation. It is similar with the lungs. The air by pressure, according to the height of its atmosphere, acts, and the ribs first coöperate with the lungs, and immediately after, the lungs with the ribs; hence a respiration of every membrane in the body. Thus the meninges of the brain, the pleura, the peritonaeum, the diaphragm, and the other membranes, which cover the viscera and which enter into their composition, act and are acted upon, and thus coöperate, for they are elastic; hence their existence and subsistence. It is similar in every fibre and nerve, in every muscle, and even in cartilage. It is known that there are action and coöperation in every one of these. There is such coöperation in every sense also, for the sensories of the body, like its motor parts, consist of fibres, membranes, and muscles. It is known that light acts upon the eye, sound upon the ear, odor upon the nostril, and taste upon the tongue, and that the organs adapt themselves thereto; whence sensation. (T. C. R. 577.)

It is from this explanation we draw what is essential in the understanding of the subject; for the eye would not be an eye without light to see, nor would the light be light without the eye to see it; not that the two do not exist separately, but that neither can be sensated as existing without the other. Through the fact that the one is created for and in the other, the living presence and the sensation of life in the two is made possible; for to the blind man there is no light, and in absolute darkness there might well not be an eye, since there is that peculiar sensation of a wall of darkness touching the cornea; therefore the organ and the life force actuating it produce the condition peculiar to such coöperation, namely the actual sensation of force as residing in the subject acted upon. Thus also it is with man. It is a fact indisputable that all life is from the Lord. Again it is a fact, also indisputable, that man has no life or power of his own. But the third factor, that by reason of an active operating upon a pas-

sive there is produced in the passive an activity apparently its own, is also indisputable. Thus, for illustration, given a wheel on a shaft and a belt, by means of the belt an impulse is given to the wheel, then the belt is slipped off; the wheel will, because of its previous passivity, or in other words, by reason of its inertia, continue to move for some time, this activity being called momentum, and in every case being accurately measurable. Were the wheel placed upon the ground while in this motion, it should move forward or backward until that motion were overcome by friction or gravitation. Hence the further point will be seen. The constant influx of life from the Lord into man is continually productive of this apparent power of self-motion, which the seer of the church expresses in that remarkable phrase to which it takes the new student so long to become accustomed, namely, "Man should do this as of himself, and yet acknowledge that it is the Lord in him and through him."

Having thus endeavored to trace the three factors necessary for the proper evolution of this subject, let us take up the thought of innocence as a factor in the reformation, and the answer to the question, Why cannot man be reformed if he be not born in external innocence and be held in it for a time, and allowed to reënter into it before or rather just at the beginning of his regeneration in adult years? If the conception of innocence be very carefully studied, it will be seen to be one of the most passive factors entering into the life structure of man. A child is innocent because it will handle a razor with the same ignorant nonchalance with which it picks up a morsel of bread; it is innocent in that it will play with matches as readily as with blocks; in that it would handle a cobra as fearlessly as an eel; it is innocent in that it does not know the results of certain actions or substances, in that it consequently has no fear of such results. Both of these sequences will be seen to be negative, hence passsive. This again is more readily to be understood by negative reasoning, for if innocence is not the absence of the knowledge of evil, then it must be the presence of the knowledge of good. But does a child know good? Can it be said that innocence is the

result of study? Can any one learn to be innocent? Must not innocence be unconscious to be innocence at all? Hence innocence is a passive, we may safely say the most passive, factor in the life of man. It is this factor which makes man "clay for the potter." It is this absence of self-will which makes it possible for the Lord to implant those first rudiments of spiritual life into the soul, which we call by the beautiful name of remains, and which are like a dream of heaven painted on the hills of earth.

That it is necessary that the Lord should so implant the first rudiments of life is evident to every one who thinks upon the matter of the training of children. The child cannot be left to pick its own way and manner of learning. It must be directed in the "way in which it should go." If this be not done by parent or teacher, it will be done by what we delight in calling circumstances, which is another name for God or for the devil, as the case may be. Thus the first rudiments of the true and inner life are silently implanted by the Lord in the infantile mind before it becomes a self-directing agent, by the coöperation produced from its passivity and from the activity of the Lord's life.

But there is a distinction to be made between external and internal innocence. The first step in that distinction is as follows:

> Man from infancy even to boyhood, and in many cases in youth, imbibes goods and truths by instruction from parents and teachers, for he takes them all to himself and simply believes them. The state of innocence promotes this and adapts things to the memory, but the state itself is only the first threshold, for infantile and boyish innocence is not internal innocence which affects the rational, but external innocence which affects only the external natural. (A. C. 5135.)

The life of man, however, is like progress upward or downward upon a staircase; in fact it was so shown to Jacob. The stairway which shone upon his dreaming soul like gold, was the picture in spirit-written symbol of the degrees of that soul itself and of every human soul. The same Divine truth

is again shadowed forth in the ten steps or degrees on the sun dial of Ahaz, upon which the shadow ran backward the ten degrees which it had fallen; for the ten degrees are the Ten Commandments which the Son of Man fulfilled or infilled with His Divine Spirit during His life on earth. But in order that the foot may safely tread this stairway, it is necessary that every step should offer the same passive resistance which the former offered; hence the state of innocence is repeated in every stage of regeneration.

The innocence of a former state is the innocence of infants and children, but the innocence of a later state is that of adults and old men who are in the good of love to the Lord. The innocence of infants and children is external and dwells in dense ignorance, but the innocence of the old is internal and dwells in wisdom. Innocence which dwells in wisdom is to know and acknowledge and believe that man can understand and will nothing of himself, and that thence he can will to understand or will nothing of himself, but of the Lord only. Therefore, whatsoever he thinks he can understand of himself is falsity, and whatever he thinks he can will of himself is evil. This state of life is the state of innocence peculiar to the later state, in which are all who are in the third heaven, which is called the heaven of innocence; thence it is that they are in wisdom, since what they understand and will is from the Lord; but innocence which dwells in ignorance, as with infants and children, is to believe that all things that they know and think, and whatever they will desire are in themselves, and consequently whatever they speak and do is from themselves. That these are fallacies they do not comprehend. The truths of this innocence are founded, to a great extent, upon the fallacies of the external senses, which are later on to be dispelled, as man advances into wisdom. (A. C. 9301.)

There are some who think that innocence is the same thing as infancy, because the Lord says concerning infants that of such is heaven, and that those who do not become as infants will not enter into the kingdom of the heavens. But they who think this do not know the internal sense of the Word, and thus do not know what is meant by infants. By infants is understood the innocence of intelligence and of wisdom, which is such that they who are in this state acknowledge themselves to have life only from the Lord,

and that the Lord is their only Father, and that man is man because of the understanding of truth and the wisdom of good, which he has only from the Lord. Innocence itself, which is in the Word called infancy, never is nor dwells anywhere save in wisdom, even in so far that the wiser a man is the more innocent he is; wherefore the Lord is innocence itself, because He is wisdom itself. (A. C. 2305.)

When man is regenerated, which takes place when he attains man's estate, then he first enters a state of innocence, but first into a state of external innocence very much like that of infants, whose innocence is altogether external and dwells in ignorance. This state is the plane of the new life when man is regenerated, for man then is like an infant, for when he is regenerated he is conceived and born anew, he becomes a child, he grows, which growth is produced by truths implanted in good; and as far as he then enters into genuine good, so far he enters into the good of internal innocence, which innocence dwells in wisdom. (A. C. 10,021.)

Thus is innocence essential to reformation, as the passivity of the clay is essential in the formation of the sculptor's model, or as the dead power of resistance of matter which makes the employment of it in the arts and trades a possibility.

Vineland, N. J. ADOLPH ROEDER.

[*To be continued.*]

THE mind wants steadying and setting right many times a day. It resembles a compass placed on a rickety table — the least stir of the table makes the needle swing round and point untrue. Let it settle then till it points aright. Be perfectly silent for a few moments, thinking about Jesus; there is almost a Divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like a sediment to the bottom, until the soul is no longer turbid, and say, secretly: "Grant, I beseech Thee, merciful Lord, to Thy faithful servant pardon and peace; that I may be cleansed from all my sins, and serve Thee with a *quiet mind!*" — *Bishop Huntington.*

RELIGION AND CHEMISTRY.*

JUST as I had completed the reading of Mr. Porter's book entitled "Mechanics and Faith," a friend to whom I was speaking of it called my attention to a volume of which Prof. Cooke, of Harvard College is the author, entitled "Religion and Chemistry." I have read the latter as I did the former with much interest. It — the latter — is a really religious book written from a scientific point of view. Its object is to bring out evidence of design in the relations of the chemical elements. The evidence is shown most fully and clearly and in a most interesting manner. A question brought incidentally to view is whether this design is from a present and continually active Divine cause or force, or is the development of a force imparted to the constituent atoms of the nebulæ.

The view of Prof. Cooke is the former — that the Divine Designer is directly acting in all the evidences of design.

Prof. Cooke does not regard nature as containing full proof of the Divine goodness. He entertains the view that from nature alone an opposite conclusion as to the character of the Divine Being might be deduced. He sets forth most strongly the idea that a true knowledge of the Divine goodness could only be given by revelation.

An extract from the first chapter of the work will give an idea of Prof. Cooke's position, and of what he proposes. He says:

For the present we waive all discussion of the fundamental questions which materialism raises. With the increasing experience of life, we cling ever more and more fondly to the belief that the grand thoughts which the study of nature suggests to our minds are the manifestations of a Being Who is not only to be venerated and feared, but also to be reverenced and loved. We be-

* A restatement of an old argument. By Josiah Parsons Cooke, Ewing Professor of Chemistry and Mineralogy in Harvard University. A newly-revised edition.

Duo sunt quæ in cognitionem Dei ducunt Creatura et Scriptura. St. Augustine. New York: Charles Scribner's Sons, 743 and 745 Broadway. 1880.

lieve that the instructions and suggestions of nature are the voices of an all-powerful friend, Who knows our capabilities and infirmities, Who sympathizes in our joys and sorrows, and can be touched in our aspirations and prayers; a Creator Whose laws cannot be broken, and Whose behests must be obeyed; but also a Father Who ever watches over His children, and Who was in Christ reconciling the world unto Himself.

We do not, of course, expect to reach such a faith as this through the study of nature alone. It comes not from the observation of external phenomena, but through the affections and aspirations of the soul, which finds in the Christian revelation that which answers to its needs and satisfies its cravings. Any system of natural theology like that of Paley, which looks for its evidences solely to external phenomena, is of necessity defective and powerless. If Nature could rise of her own self to spiritual things, there would have been no necessity for a revelation. . . . Nevertheless while we cannot expect to prove the fundamental principles of Christian theism by the evidences of material nature, it seems to us that an advantage may be gained by discussing material phenomena from the theistic point of view. The purely mechanical aspects of nature are now so prominently presented by ingenious and powerful writers that it may be a satisfaction to many thoughtful Christians if it can be shown that the same facts may be interpreted in a different way, and that these facts are at least as consistent with the Christian theory of the origin of the universe as with the theory of the materialist. In this conclusion the Christian philosopher may securely rest, looking for the confirmation of his inherited faith to his own spiritual experience, in which alone convincing evidence can be found, according to the Master's promise: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." (pp. 4, 5, 6.)

In regard to the insufficiency of natural theology by itself alone, Prof. Cooke in the last part of his last chapter has the the following:

The subject as presented by the founder of the Graham Lectures was "the power, wisdom, and goodness of God as manifested in His works"; and to this form of statement if interpreted in the sense just indicated, I have nothing to object. I do not believe, however, in any sense, that nature proves the goodness of

God. When the heart has been once touched by the love of God, as manifested on Calvary, the tokens of God's goodness are visible everywhere; but, before this, nature, to one who has seen its terrors and felt its power, looks dark indeed; and the pretence that the material universe, unexplained by revelation, manifests a God of unmixed beneficence, not only does harm to religion, but places science in a false light. The most superficial observation shows that this is not true. Lightning and tempest, plague, pestilence, and famine, with all their awful accompaniments, are no less facts of nature than the golden sunset, the summer's breeze, and the ripening harvest. . . . Nature seems to manifest God's wrath no less than His love, and it is a false and sickly philosophy which attempts to keep the awful fact out of sight. God is our Father; but nature could not teach it, and "the Word was made flesh" to declare it. God is love; but nature could not prove it, and the Lamb was "slain from the foundation of the world" to attest it. Nature is but a part of God's system, and not until the natural and the supernatural shall be made one, will the mystery of evil be solved. (pp. 330, 331.)

The facts of science brought to view in the book are many of them of exceeding interest.

Abington, Mass. JOSEPH PETTEE.

SIMILES.

As a withered leaf enfoldeth the buds of spring;
As a fleeting cloud close veileth sweet birds that sing;

As the brooding snow wraps earth in its mantle white;
As the sunlit sky enshrineth the stars of night:

So, within the doubting heart is the song of love
With a music far more sweet for the pain thereof;

So, beneath the weight of sense, in the woof of thought,
In the farthest realms of space with bright worlds inwrought,

(Like a rainbow, ere it rains, in dark clouds and sun)
Is the mystic, unseen Life of the Holy One.

New York. CLIFFORD SMYTH.

OPEN LETTERS.

THE LORD'S GLORIFIED BODY.

Editor of the New-Jerusalem Magazine: —

In the April number of the Magazine Rev. Joseph Pettee gives his views on the subject forming the caption of this note. I know there are many readers of Swedenborg who are not able to conclude, positively, as to the exact meaning of Swedenborg's teachings respecting the Lord's glorified body; and I regret to say that Mr. Pettee's article tends to obscure rather than enlighten the mind. He says (p. 233):

> And what He assumed He glorified, that is, by the appropriate process, made Divine. He had not only a human mind, but also a human, material body; and all that he assumed, including the *material body*, with only such change as must necessarily be, He made Divine.

I object to the assertion that "the *material body* was made Divine." I object, because I do not remember of ever reading in the writings any such expression. If Swedenborg says the *natural body* was glorified, I understand something else than the *material body*, which words Swedenborg seems carefully to have avoided. But Mr. Pettee's concluding sentence seems to conflict with the quotation above, when speaking of the food eaten with the disciples after the resurrection, he says:

> We have no reason to doubt that the mere *matter* of the food He appeared to use as they did, was dissipated as was the mere *matter of His body* when He was made Divine.

Here he expresses the teaching of Swedenborg, "that what remained of the material body was dissipated in the grave." It seems clear then that the material body was not made Divine, but was dissipated; but had it been made Divine, then I imagine that the Lord's material body made Divine could eat material food just the same as His disciples, and that He would be seen with the material eyes whenever present, and could not vanish like a spirit. We can conjecture many things respecting the "Glorification," but

when we are reaching beyond the strict teaching in the revealed doctrines, it might be well to qualify our own thoughts lest we mislead.

Pittsburgh, Pa. JOS. HARTMAN.

THE POWER OF SPIRIT OVER MATTER.

Editor of the New-Jerusalem Magazine: —

IT might save from misleading, and from being misled, if New-Church writers, when alluding to the truth that spirit is the motive power actuating all created things, would not call it the "absolute subjection of matter to spirit"; for this latter expression can be, and apparently has been, used to cover the idea — inconsistent with all revelation, reason, and experience — that there may be the delegation of omnipotent control over matter by God to man. Only when God acts without man's coöperation does spirit exercise absolute or unlimited power over matter. When man, the derivative and finite spirit, coöperates with God, the Absolute and Infinite Spirit, the combined result upon matter is always relative and finite; because then the Divine Omnipotence permits itself to be restricted in adaptation to the limits of man's coöperation.

Philadelphia, Pa. WM. DENOVAN.

"I know not if or dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not.

. . . . . .

"My bark is wafted to the strand
By breath Divine,
And on the helm there rests a Hand
Other than mine.

. . . . . .

"He holds me when the billows smite;
I shall not fall.
If sharp, 't is short; if long, 't is light:
He tempers all."

— *Selected.*

SWEDENBORG STUDIES.

NOT TO BE PUBLISHED.

THE thoroughness with which every line of Swedenborg's private diary has been brought before the public, and the eagerness with which friends and foes alike pore over every detail, as if these accounts were the doctrines of the New Church, have never seemed to us likely to do any good unless by showing the malignity of evil spirits. We lately met with a passage in the "Adversaria" which shows how he regarded such experiences:

> What has happened to me I can never express, for it would exceed all belief. That my temptations for a long time have been of this kind I do not doubt. They are now for the first time made plain. But because they are so terrible, I would rather forget them than publish them. (III. 4512.)

This was probably written about Aug. 1, 1746.

There is a line in S. D. 2711, written two years later, which says, "These things it is not thus proper to speak in public lest they come into men's thought," his caution meaning that to speak of evils not known to men on earth might lead some to attempt them. Yet of course this line, and all referred to by it, is before the world.

Our feeling of regret that such declarations have been utterly disregarded does not arise from fear that an unfriendly critic may make an unfair use of them. Such critics will make a way if they do not find it. We do not forget that wisdom is justified of her children, but it seems to us that such a statement as that in Adv. III. 4512 might well appear on the title-page of a book like the "Spiritual Diary," which is now issuing without anything to show conspicuously that it is what all New-Churchmen know it to be, a record hastily written and never put into publishable form.

LIGHT INACCESSIBLE.

In T. C. R. 59, we find the language:

It is said in David that God dwells in light inaccessible.

A similar expression is found in n. 176:

In the Word it is read that Jehovah God dwells in light inaccessible.

Two thoughts arise at once: it is very uncommon for a quotation to be made without chapter and verse being given; again no such words are found in the Psalms. In the first Epistle to Timothy, vi. 16, we find the words:

Dwelling in the light which no man can approach unto,

and these seem to be the very words referred to.

But it must also be remembered that, from the bright light attending the coming of the angels of God to Moses and others, and especially from the sheckinah or radiance which filled the temple (1 KINGS viii. 11) so that the priests could not enter in, the Jewish Church always thought of the Lord as dwelling in inaccessible light. The passage in the Psalms which most closely refers to this fact is the following:

Who coverest Thyself with light as with a garment. (Ps. civ. 2.)

It is a singular fact that the passage 1 TIM. vi. 15, 16, is regarded by commentators as a hymn on account of its rhythmic lines:

Who is the blessed and only potential,
The King of kings and Lord of lords,
Who only hath immortality,
Dwelling in light unapproachable,
Whom no man hath seen, nor can see,
To Whom be honor and power everlasting. Amen.

It would not be strange if these words seemed to be of the Psalms, just as we might so refer the words of our hymn:

High above all the heavens didst Thou set Thy throne,
Clothed with light inaccessible, girt with omnipotence and love.

NO SPIRITUAL SIGHT IN BEASTS.

A FRIEND lately presented the question, How was the angel in the way seen by Balaam's ass, if, as we read in T. C. R. 64, "animals have no spiritual sight"?

In this passage the subject is the ability of man through the imagination to be present in a distant scene when a description of it is heard or read. This is spoken of to illustrate the Divine omniscience, and then the remark is made that animals do not have such spiritual sight. Manifestly they do not. They have no immortal part, no internal mind which can guide the conduct as in man, and no spiritual nature in the proper meaning of the term. Thus we read:

> The soul of beasts regarded in itself is spiritual; for good or evil affection of any sort is spiritual. It is a derivation of some love and originates from the light and heat which proceed from the Lord as a sun; and all that proceeds from that is spiritual. . . . But it is to be known that the souls of animals are not spiritual in the degree in which the souls of men are such, but in a lower degree. For there are degrees of what is spiritual, and affections of a lower degree, though regarded from their origin they are spiritual, yet they are to be called natural, because they are like the affections of the natural man. (A. E. 1201.)

Thus it is clear that animals have no spiritual sight in any sense, no spiritual part which can exist separate from the material body.

Neither is it permissible to suppose that the angel took on a material form, and so was visible to the natural eyes of the ass. On this subject we read as follows:

> He who does not know anything of this [spiritual] sight, believes that angels when they were seen by men assumed a human form, and that when they vanished out of sight they laid it aside. This, however, was not the case, but angels then appeared in their own form which is the human form, not before the sight of the bodily eyes, but before the sight of the spirit, which sight was then opened. (A. E. 55.)

And the same is taught in H. H. 76, and elsewhere.

We are therefore forced to the conclusion that this which is said of the sight of the ass is to be understood in a similar way as that which is said of her speech. And of this we read :

> It sounded in the ears of Balaam as if the ass spoke to him ; yet she did not speak, but the speech was heard as if proceeding from her. That this is the case has often been shown to me by living experience : it has been given me to hear as it were horses speaking, when yet the speech was not from them, but as if from them. This was actually the case with Balaam, to the intent that the history might be described in the Word, for the sake of the internal sense which every single expression of it contains. (A. E. 140.)

The fact seems to be that as the ass appeared to speak, and still it was the voice of a spirit that was heard as from the ass, so she appeared to see the angel, and yet she did not, but obeyed an impulse from the spiritual world which caused her to behave as if she did.

"CHARITY makes the church, and not faith separated from charity.

"The church would be one, and not divided into many, if charity were its essential ; and then it would be unimportant if men did differ on doctrines of faith and the rites of external worship.

"Conjunction of the Lord with man is not by faith, but by the life of faith which is charity.

"Worship from the good of charity is true worship, but worship from the truth of faith, without the good of charity, is merely an external act.

"Faith alone, or faith separated from charity, is as the light of winter, in which all growing things are torpid, and nothing is produced ; but faith in union with charity is as the light of spring and summer, in which they all bloom and are made productive."— *Last Judgment.* Swedenborg.

BOOK NOTICES.

LIVING QUESTIONS. By WARREN HATHEWAY. New York: Fords, Howard, & Hulbert. 1889. pp. 365. $1.25.

MR. Hatheway is pastor of the Blooming Grove Congregational Church, situated in Orange County, New York. "Studies in Nature and Grace" he calls the seventeen discourses printed here, and they are well named. Conscience, resurrection, sensualism, prayer, liberty, affliction, and other subjects, engage him, and he speaks honestly and affectionately on them all. He clearly belongs in the ranks of progressive men. As he says:

> We live in a new age, we have entered a new world.
>
> How strange and dark are our theological systems!
>
> Those paralyzing doctrines that lead the sinner to suppose that his true attitude is waiting until God shall be pleased to redeem him from sin.
>
> I well remember how long I sought the God of a system, a doctrinal Saviour, the Redeemer of a formula, and sought in vain. But when I felt and saw the personal sympathy of a loving, Divine heart, what light, what floods of joy and peace swept through my being!
>
> Do the Scriptures teach the resurrection of the body? We do not question the power, but is this the will of God? We think not.
>
> How full, how exhaustive is Edwards on Divine sovereignty, on God as absolute, unconditioned will and power. I looked for God as Father. Turning to other authors, some of whom had been my revered teachers, I still failed to find anything regarding the paternity of God, but from all the great schools volume after volume devoted to the monarchic ideas. Then came to my mind the lines:
>
> Men's books with heaps of stuff are stored,
> God's book doth golden grain afford;
> Then leave the chaff, and spend thy pains
> In gathering up the golden grains.

HOSEA BALLOU: A Marvellous Life Story. By OSCAR F. SAFFORD, D. D. Boston: Universalist Publishing House. 1889. pp. 290. $1.00.

THE marvellous thing about this book is its price, for it has a steel engraving of its subject, and ten other illustrations, and is printed in the best manner. This is the third biography of Mr. Ballou, and is written by one who did not know him, but it has every mark of thoroughness. Mr. Ballou was born in 1771, of

poor parents who lived in the wilds of New Hampshire, and had so severe a childhood that he was nineteen before he went to school. He was then a member of a Baptist Church, but soon heard of the doctrine of John Murray, and gave up the lurid views which Dr. Safford delights to brand as "the idea of a totally depraved God," "the old monster," "these monstrosities of thought," etc. On Ballou attempting to preach, he twice failed, and then went on to become a favorite in the pulpit. Impressive in bearing, keen in argument, rustic but forcible in speech, he constantly increased his influence till he was settled in Boston in 1818, where he remained till his death in 1852. His view of future punishment seems to have been that by death the soul was so far changed as to make it heavenly. Here he opposed many of his sect; later he seems to have taught that there was some punishment to be endured, if necessary; but his biographer points out that he was not clear in his statements. He was the first of his class to become openly Unitarian, and in this he preceded the Boston movement which bears that name. Dr. Safford, in spite of the title "marvellous" which he has weakly attached to his book, points out that Mr. Ballou had a weakness for producing poor poetry, and was never a user of good English; but it is plain that he was one of nature's noblemen, a man of the highest courage, of perfect purity of life, and of a quality to endear him to every one who knew him. He was a sort of bishop among the Universalists, constantly preaching, and always giving satisfaction.

Revelation. By Isaac M. Atwood, D. D. Boston: Universalist Publishing House. 1889. pp. 90. 25 cents.

This is a well-written little book, one of the "Manuals of Faith and Duty." Dr. Atwood holds the view of Dr. Ladd. Revelation is necessary to uplift man; the Bible preëminently contains such a revelation as will uplift him; therefore the Bible is inspired so far as to be the rule of life. "The meaning of the Bible is the Bible." The idea of plenary inspiration he puts aside with other "orthodox" ideas. That thus he presents an inspiration far below what our Lord taught by word and example does not trouble him. He holds that if a man can be brought to see the truth as it really is, he is safe, thus putting the understanding above the will. The spirit of the book is excellent and the treatment most candid. What the author knows and the limits of his spiritual knowledge are very clearly set forth.

Order in the New Church. By Rev. R. L. Tafel, A. M., Ph.D. London: James Speirs, 1889. pp. 111.

In this little book we have a model of Dr. Tafel's condensed style and of his facility in using extracts from the doctrines. He treats of the church in its organization, of it in man, of its development, of the church universal, visible and invisible, of worship, influx into the church, correspondences in worship, the ministry and its requirements, the work of the laity, the grades of the ministry, and of order in the larger and smaller bodies of the church. We note some striking remarks:

Those with whom the church begins from faith and not from charity disapprove of this doctrine [that some are saved from every religion], and would limit the Lord's church to those who are in what they describe as the true faith.

The Lord has not charged us with the organization of that genuine visible church which consists only of regenerate persons.

It is perfectly useless for us to try to introduce into the New Church a representative priesthood of the kind that existed in the Jewish Church.

Heaven Revised. By Mrs. E. B. Duffy. Chicago: Religio-Philosophical House. 1889. pp. 101.

This modest pamphlet contains "a narrative of personal experience after the change called death." The writer tells the story of a woman who died, woke, saw her earthly body laid away, found her sons previously deceased, talked with an angelic woman who taught her very many facts, visited the places of the depraved, and found means to communicate with friends here. The trouble with the account is that it seeks to give particulars. The doctrine of the New Church is clearly right in presenting principles rather than minute details. But Mrs. Duffy has told many reasonable things, some of which sound much like pages in "Heaven and Hell."

Ethical Religion. By William M. Salter. Boston: Roberts Brothers. 1889. pp. 332. $1.50.

Mr. Salter is the gifted lecturer to the Chicago Ethical Society, which is derived from Unitarianism by the omission of what is Biblical. Ethics as absolute right in human relations is their religion. Mr. Salter finds the "personal Deity of theology illusory"; he feels ignorant as to a future life, but this "ignorance

as to what will become of him after he dies never disturbed a noble, a truly religious, soul"; the idea of regeneration is "strange and unmeaning"; and as to salvation we are told that "Jesus died in vain." These limitations do not close the field of morality, and this is claimed to be the whole of religion. Under the heads, The Ideal Element in Morality; What is a moral Action? Is there a Higher Law? Is there Anything Absolute about Morality? Mr. Salter pleads for it and urges it as engaging the highest human faculties. It is singular considering that he has done with Christianity, that he should constantly recur to it with discourses on the Ethics of Jesus, Good Friday, Unitarianism, and the like. The fact is that ethics, separated from religion, is a shallow well and is soon exhausted. When Mr. Salter speaks of what he holds that we need above what our Lord taught, we see at once by his own showing the weakness of the claim of ethics to supersede Christianity, for all that he tells is in the words and example of our Lord.

EMERSON IN CONCORD. By E. W. EMERSON. 1889. Boston: Houghton, Mifflin, & Co. pp. 266. $1.75.

THIS is a memoir of the Concord sage by his son, and was written for the social circle of that place, to record what he was as a villager at home among his neighbors. An account of his origin is given, and we are skilfully led to notice him as he retires from the uncongenial routine of the ministry, as he walks the woods, notes everything in his journal, talks with thoughtful men, admires the good sense of his neighbors, journeys abroad, goes over the land lecturing, enjoys Thoreau and other friends, keenly judges would-be reformers, wisely guides his children, and is a clean, luminous, eccentric man, whose mind was not that of a builder, but rather that of a shrewd dissector, of thought. Too clear a thinker to be content with effete theologies, he relapsed to natural history, and was a pantheistic saint, but no enemy to true Christianity.

Old Age: Birthday Poems is a privately issued volume containing the poems which Abraham T. Lowe sent to his friends on several birthdays. He was eighty-three when he began, and he continued to do so till his death at ninety-two. There is an excellent portrait in the volume, which is edited by his son, Lewis G. Lowe.

The Two Wine Theory, discussed by two hundred and eighty-six clergymen, is a pamphlet of one hundred and seventy-six pages, printed by E. Steiger & Co., 25 Park Place, New York, and containing Dr. E. H. Jewett's essay on communion wine, with answers received from clergymen to whom it had been sent with the request that they would respond. Two hundred and sixty-four clergymen approved the pamphlet, which holds that fermented wine was used at the Passover, and is the only kind properly named wine, and twenty-two opposed the argument. All the replies are brief and generally without argument. The opponents feel that they stand on moral grounds, and treat the linguistic arguments of Dr. Jewett with some scorn.

Light is a well-printed monthly magazine, published by Equity Publishing Company, 9 West 14th Street, New York, at one dollar a year. It is devoted to rational spiritual science and its practical application. The principal articles in the number before us are a sermon by Mr. Giles and an essay by Mr. Barrett. The editor is Wm. A. Baldwin, and there is a home department conducted by Mary L. Baldwin.

The Juvenile Magazine, edited by Rev. Isaiah Tansley, and sold at a penny a month, is a fine little publication for New-Church children, illustrated, too, and having every commendable quality.

The New-Church Magazine, edited by Rev. John Presland, and published at sixpence a number, always brings thoughtful articles, and deals with the questions of the age in England, as our publication does with those in America.

Similia similibus curantur is the title of a neat pamphlet of thirty-one pages, written by our contributor, Dr. C. S. Mack, and published by Otis Clapp & Son, of Boston. It is written in a cautious and therefore trustworthy manner.

Convention Journals Reprinted. We have received part second, containing the journals nine to thirteen, and coming down to the year 1831. They are of manifest value both historically and personally.

THE NEW CHURCH.

THE GENERAL MEETINGS.

For eight days the most interesting series of meetings which we have attended in the New Church continued in Washington, the Council of Ministers, the Sunday-School Association, the Young-People's League, and the General Convention following one another in rapid succession. The roll of Convention showed an attendance of forty-three ministers and sixty-three delegates. Adding to these those who came as visitors we may conclude that two hundred persons were in close attendance upon all the meetings, in addition to the Washington friends. As no private hospitality was furnished, this is a large number.

When we speak of unusual interest attaching to the meetings we have only to mention the presence of Mr. Richard Gunton, one of the most active of the English brethren; the reception of a new Association representing over five hundred members; the pleasant feeling arising from the proposed permanent settlement of the Theological School; the good missionary reports from the South, including that of the erection of a church at Savannah; and the initiament of a plan to build a church at Washington, to indicate that we speak with reason. Except a single afternoon when the secretary read slowly some reports which ought to have been summarized, no time seemed to be wasted. As a general rule the Associations have learned to report their work in the right way, and we hope that Maine and Canada will learn that it is impossible for the Convention to take note of minute society details. The more important reports appeared in print and showed close attention to business on the part of those charged with the duties of missions, publication, and so forth.

The first meetings were held by the Council of Ministers and, though somewhat devoted to committee business, were of a semi-public character. Several important papers were presented. That on "Communion Wine," by Rev. John Worcester, pointing out the proper wine to be used, but proposing accommodation to those who prefer *must*, seemed to us to take the right ground. The discussion which followed showed that the unbending spirit, which

leads to divided societies and ministers enjoined from preaching, would refuse the communion to those who might not wish to take fermented wine. This spirit represented by a few sitting in the rear seats and acting always in concert did not permit them to be present at all on Sunday and led to some unavoidable personal matters. On these we do not need to dwell because these brethren, taking no part in the active uses of the Convention for the benefit of mankind, seem to us not to be in the light with respect to these uses, and of these alone we and our readers wish to speak and hear.

The memorial which Mr. Marston Niles, of New York, presented to the Convention as to the existence of matter, brought forth an admirable paper from the pen of Rev. S. M. Warren, treating the whole subject most clearly. We shall give the paper to our readers. Rev. W. H. Hinkley read a well-considered paper on the relation which our Convention should bear to bodies of the New Church on the continent of Europe, and out of this grew an enlargement of the Board of Missions. The subject of the General Pastorate was up in the Council, and a report was prepared so amending the Constitution that the wishes of those who prefer a temporary investment with the office can be carried out. Other subjects treated of in the Council were the duty of a minister as to solemnizing a marriage between persons legally but not rightfully divorced; promoting the entrance of young men into the ministry; responding Amen to prayers; and the duties proper to men and to women.

An evening was given to the alumni of the Theological School, who had the new subject of the removal to speak upon. The actual work of the school was not so much brought out as we expected.

The Sunday-School day was filled, and arrangements looking to a good year's work were adopted. There were some papers, on the pastor's work in the school, on the excellent work of the New-York Mission School, and so forth, but the speaking was largely spontaneous and expressive of the lessons of experience.

We listened with much interest to the meeting of the Young-People's Leagues, though noting that the work done by them all is so various that they scarcely can make active use of a national organization. The usefulness of their work when directed upon some mission or other work of Christian discipleship, was made manifest by the reports from such of the leagues as were thus engaged.

Convention met on Saturday afternoon with religious worship, which was followed by a hearty reception of Mr. Gunton, to which he made an excellent reply, correcting the over-praise which the speakers had lavished upon the English brethren. Mr. Gunton afterwards spoke upon several subjects, always wisely and with a brevity worthy to be imitated. The new Pennsylvania Association was received with cordiality, and a feeling that these earnest workers would bring to the Convention an increase of power in its work. The members by election disappear, the President of Convention for several years is no longer present only on his own account, and a large field worthy of the best efforts is now in the hands of an active organization. That evening Rev. Chauncey Giles delivered his presidential address on the need of love in performing the work of the church.

We greatly enjoyed the exercises of Sunday — the hour with the Washington Sunday School, showing the raiment of Palestine, the worship with the people, and Rev. J. K. Smyth's masterly exhortation, the communion with its introductory address by Rev. John Worcester, and the evening service and well-reasoned discourse of Rev. S. C. Eby. Convention was sitting in the church kindly loaned by the Universalist Society, and its pastor joined in the morning service. A remark by one of the younger ministers that this church should have been alluded to in prayer seemed to us well founded. Our brethren seem to have as yet very little liberty in prayer, and therefore they read the prayers which are printed in the Book of Worship till they become unedifying.

Monday was a full day. The appeal from the decision of the chair that any document could be referred to a committee to consider its contents, was not sustained. An interesting presentation of the Theological School was made, though in a tone the moderation of which seemed to us extreme. The sermon at noon, by Rev. J. E. Smith, was interesting, though it was soon evident that his experience with a manuscript was limited. When the subject of missions came up, he made a good address. The Washington friends then made known their plan that their recently burned church should be replaced by a new one, to be erected at a general expense and as a mission church. They can furnish about fifteen thousand dollars. This they are willing to put into the hands of a committee of Convention which shall build and control the church. The plan was well received, and will undoubtedly be carried out in due time. Meanwhile it is to be hoped that, through the labors

of Rev. Frank Sewall, its pastor-elect, and of all its members, the Washington Society will develop such a degree of life, whether of large numbers or not, as to make full and earnest spiritual use of the church when it comes. A mission without a well-founded basis is an assured failure, as all will agree.

The report on the publication of the manuscripts, made by Rev. W. H. Benade, was deeply interesting, though it showed that a much larger sum than is now on hand must be raised before it can be thoroughly done.

The memorial of some sixty of Rev. L. H. Tafel's people to the effect that his removal from his pastorate be enquired into, made some stir, was referred to the General Council, and was by them reported upon in terms which seemed to many inadequate. By a close vote a more emphatic declaration was adopted, implying censure of those who removed him.

The election of officers retained all in their places. The Convention listened courteously to an address by a lady of Washington who mistook the point at issue but rightly discerned an indisposition to have women sent as delegates.

The New-York and Illinois Associations were accommodated with the change which they had requested as to the rule governing General Pastors.

The announcement that Mr. Benade had used the power of ordination conferred on him by the Convention in a way not in harmony with its rules was received, and a reference of the subject to the Council of Ministers was made.

The German Synod whose President, Rev. A. J. Bartels, is also ignoring the rules of Convention in respect to ordinations, made a frank report of its doings as a coördinate body.

With this brief mention of the most important matters and with an expression of gratitude for the kindness of the Washington friends who brought about the reception for the ministers at the house of General and Mrs. Muzzey, the reception for all at the Hamilton House, the call at the White House, and the excursion to Mount Vernon, we close the present notice, proposing to speak subsequently of some matters more in detail.

THE PENNSYLVANIA ASSOCIATION.

Our readers already know that a meeting was held in Philadelphia, April 25, to organize a general body to include the societies in Philadelphia of which Rev. Messrs. Giles and Tafel are minis-

ters, the societies in Frankford, Allentown, and Vineland, and others that may join. Persons were present from several other places in Pennsylvania and New Jersey. We rejoice in this movement because it has the following objects:

This Association is organized for the following purposes:

1. To form a brotherhood of societies and individuals, and to bring all members of the common body into a closer, more vital, and helpful union in performing the uses and living the life which a knowledge of the truths of the New Church enables us to do.

2. By the combined strength of the common body to assist one another in the more efficient propagation of our common faith in every possible way, including distribution of books and tracts, missionary work, and correspondence with and help to those who are beginning to read and study the writings; in maintaining public worship; providing for the administration of the sacraments of Baptism and the Holy Supper; and a systematic and frequent interchange of thought and affection between the general body and its members.

EVIDENCE WORK.

THE efficiency in England of the New-Church Evidence Society is well known. It takes advantage of every opportunity to correct error, to reply to attack, and to extend a knowledge of the doctrines. At the recent session of the Council of Ministers the subject was taken up, and the following resolutions were passed, which seemed all that, in so large a territory, could be definitely arranged:

Resolved, That it be considered the duty of every one of our ministers to do what he can to correct misrepresentation and to counteract its effects.

Resolved, That we will report to one or other of the periodicals all cases of the sort coming to our knowledge, and will do what we can to assist the editors in learning of such occurrences.

If our friends will send in newspapers containing misstatements, or will otherwise inform us of needs arising, we will endeavor to give corrective aid.

MR. JOHN BRAGG.

THAT excellent periodical, *Birmingham Faces and Places*, worthy to have its idea adopted in every city, gave us in April last a portrait and sketch of one who has contributed to our MAGAZINE, and who is a devoted member of the Birmingham Society and of Conference. There was some expectation that Mr. Bragg would come to America this season, but the state of his health prevented it. We welcome therefore his pleasing likeness.

THE RELIGIOUS WORLD.

THOSE GONE BEFORE.

Dr. S. T. Spear continues his articles in the N. Y. *Independent* on the Future Life:

These dear ones who have gone before me are, as I hope, all safely housed in heaven; and I trust that in due season I shall meet them there. I know that I often think of them as they were on earth, and I try to think of them as I suppose them to be in heaven. I believe that they think of me as they knew me when here, and remember the relations which once existed between us. It is to me a pleasant thought, as I pursue my way on earth without them, that they still exist, that I am still an object of their kindly recollection, and am not more really lost to them than they are to me. An event has occurred which has separated us for the time being; and upon the occurrence of another and similar event in respect to myself, this separation will be ended, and I shall go where they are, and there meet them again. They will not be perfect strangers to me, and I shall not be a stranger to them.

I love to think in this way. I do think in this way. Such thoughts abide with me. I lie down with them at night. They greet me in the morning. They salute me with their cheer and their charm. I should be sorry to be without them. They give me a sort of quasi-communion with my departed kindred which, in their absence, I could not have. They serve to continue the relations of thought, memory, and affection with them. They make them both the objects and the subjects of these exercises. They give to me, through the action of my own mind, a sense of nearness to these dear friends, which is the next thing to actual intercourse and sight. I seem to hear their footsteps in the chambers of my own spirit, and sometimes feel as if I was almost with them, and they with me. The whisperings of their thinking are in the meditations of my own soul. They are not dead to me. Oh! no. They have only preceded me in going to the best world in the universe.

NEW PRESBYTERIAN CREED.

After three years of labor the English Presbyterians have made a new statement of faith. The language is much softened, but the ideas remain about the same. We give specimens of the twenty-three articles:

II. — OF THE TRINITY.

We acknowledge, with the ancient church, the mystery of the Holy Trinity as revealed in Scripture, and believe that in the unity of the ever-blessed Godhead there are three Persons, the Father, the Son, and the Holy Spirit, of one substance, equal in power and glory.

XX. — OF THE SECOND ADVENT.

We assuredly believe that on a day known only to God, the Lord Jesus Christ will suddenly come again from heaven with power and great glory; and we look for this second appearing of our Saviour as the blessed hope of His church, for which we ought always to wait in sober watchfulness and diligence that we may be found ready at His coming.

XXI. — OF THE RESURRECTION.

We believe that the souls of the righteous enter at death upon a state of rest and felicity at home with the Lord; and we look for the resurrection of the dead, both of the just and the unjust, through the power of the Son of God, when the bodies of all who are fallen asleep in Christ, as well as of the faithful who are then alive, shall be fashioned anew and conformed to the body of His glory.

AN INFERIOR RACE.

THE intensity of feeling against the colored race which is felt by Episcopalians in the South has been thus expressed by a clergyman:

The Bishop does not understand nor appreciate the reasons why some of us cannot, under any circumntances, sit in convention with negroes. The objections commonly made need not here be referred to. The difficulty with some of us is not "on account of color," as it is usually, but not with strict accuracy, put; for some negroes are as white as some white men; but because they are of an inferior race, so made by the Almighty, and never intended by him to be put on an equality with the white race, in either church or State.

It would seem that this brother needs the lesson given to Peter at Joppa that what God hath cleansed man must not call common.

THE MINISTER'S PRIVATE LIFE.

DR. J. A. BROADUS, of Louisville, Ky, said in his Yale lectures, —

A minister's private life should be cheerful and kindly. A man who has an oratorical temperament has two tendencies, one of morbidness and one of irritableness, due to the high-strung nervous system. He is so absorbed in his literary life that he neglects the duties and pleasures of home. The home-life seems so common to him after the excitement of his public appearances. I am afraid this same morbidness finds its way into the lives of some ministers. Young gentlemen, I 'll tell you a secret: If you wish to make a home happy by and by, do as much courting after marriage as before, and keep it up to the end.

A minister's life should be laboriously industrious, and a minister whose life is easy will never be successful. To serve God and laziness is as impossible as to serve God and mammon.

A minister's life should be marked by common sense. Many people think that common sense cannot co-exist with genius — an idea which must have been gen-

erated by knowledge of fourth-rate artists, seventh-rate poets, and ministers of no rate at all. The great artists, great poets, great orators, and great ministers have been men of common sense in the highest degree. There is no class of people who are in greater need of common sense than ministers, for there is many a preacher who does more harm out of the pulpit than he does good in.

A minister's private life should be systematic. He has so many kinds of work to do.

NOT TOO OLD.

SOMETIMES the delays which have kept a man from entering the ministry till advanced in years fit him for marked usefulness. We note an instance among the Methodists:

At the Maine Methodist Conference an interesting discussion took place on the presentation of a candidate fifty-six years old — a question whether at his age it was fit he should be received. It was declared, with applause, that there was no "Methodist dead line."

DR. BUSH ON SWEDENBORG.

OUR readers may remember that, in our last number, we printed with comments what Dr. Bush had published concerning us in the *Presbyterian Journal.* To his second article we sent the following brief rejoinder, which appeared at once in that paper:

Editor of Presbyterian Journal:

My reply to the criticism made by Dr. Bush on the "absurdities of Swedenborg" was treated by you so courteously that you need feel under no further obligations to me, but I find in your issue of April 18, a second criticism by the same writer, and here he has given fifteen points to which I must not ask space to reply. If you allow me to say anything, it shall be merely that nearly all these statements of what "Swedenborg says" are wholly incorrect, and that the others are so expressed that no one of our people would regard them as fair representations. When we have no sympathy with him we can seldom understand another. The words of our Lord Himself led some to say, "He hath a devil and is mad."

T. F. WRIGHT,
Editor New-Jerusalem Magazine.

BOSTON, MASS.

FAITH IN MYSTERY.

REV. G. T. DOWLING, D. D., who has lately left the Baptist for the Reformed Church, has made a full statement of his belief, in which he shows the old idea that an incomprehensible faith is a good one:

I believe in the Holy Trinity; Three in One and One in Three; Father, Son, and Holy Spirit. I cannot explain this mystery, neither have I ever met any one who could; but nature itself teems with dark things, and a religion without mystery I could not believe in as Divine. If I could hold the ocean in my hand

it would not be the ocean. I accept it as a fact, as I do also the fact of my own duality, without attempting to explain it; or as I do the present interdependence of my body and my soul, which, appearing to be strangely related one to another, I yet know are distinct.

SARTOR RESARTUS.

THE *Independent* likes to touch up Dr. Talmage now and then:

Dr. Talmage says the church, if it would do its duty, could convert the world in ten years. It has the men and the money. Perhaps so; but it must turn over a new leaf of generosity very soon if it is going to undertake so great and speedy a task. The Brooklyn Tabernacle last year, with 4,126 members reported, gave $151 to home missions, and $138 to foreign missions.

THE SHADOW OF UNITY.

AN Episcopalian writes to the *Churchman* his doubt about the efficacy of such a union of sects as the bishops propose:

Are we not in danger of letting go the substance to gain the shadow? It is said that in the very early times of America, certain zealous Jesuit missionaries in Canada, not yet able to converse with the Indians, gathered a large number of them, and by signs and promise of cheap shining crosses and images of the Blessed Virgin, induced them to submit to the form of baptism. That ended, they hung the shining trinkets about their necks, and sent them away, untaught, wild Indians, as they were before. It seems now seriously proposed that we should coax Presbyterians, Methodists, Baptists, and others into line, and by some glittering promise persuade them to accept the laying on of a bishop's hands, and at once let them go, to be still in every other point just such Presbyterians, Methodists, and Baptists as they were before. Is that the grand idea of church unity? Not unity of organic life, but only in form?

"THE WAY."

THE *Independent*, in speaking of Prof. Weir's remarkable book, "The Way," correctly says:

The theory which the author employs as the clue to the heart of Revelation is that of symbolism or representation. Truth is given to us, as he reads the Bible, in symbolical form and in a representative manner. This is an old theory whose first great exponent was Origen and which received its complete development in Swedenborg, whose speculations there is much in Prof. Weir's book to recall.

MENTAL RESERVATIONS.

IN Rochester Presbytery the question was pending as to the right of mental reservation in confessing the faith. Three elders had been ordained with the understanding that they dissented from some points. When this was certified to the presbytery, an

earnest discussion took place, and Dr. Shaw, one of the oldest members, said:

It is a great relief to me to find what part of the confession of faith the elders objected to, for I am in the same boat with them. I do not, or did not before my ordination, believe in the damnation of infants or the awful doctrine of reprobation — that God brought men into this world to send them to hell. Yet I was thought sound enough to be ordained with these views. If the elders got in wrongfully, then I was ordained wrongfully. You may rely upon it, some of the standards of the doctrines of the Presbyterian Church have got to be restated. It 's very singular that the Bible itself can be revised, but that a man can't point his finger at the confession of faith without being held up to the scorn of the whole church.

A WISE EPISCOPALIAN.

URGED on by ambition and the desire to oppose Rome by its own methods, the Episcopalians have been forming a province of the New-York dioceses. Bishop Huntington opposed this in a letter in which he said:

I am not reluctant to avow my conviction that in our church policy the way of wisdom and safety will be found to be the way of simplicity rather than of complication; diocesan independence rather than hazardous alliances; and increased devotional, pastoral, and charitable activities in our several fields rather than multiplied assemblages. Hitherto it has been found that departures from such simplicity, independence, and practical activity have not borne the richest or sweetest religious fruits.

DANGER OF THE CONVERT.

THE *Christian Intelligencer* wisely says, in respect to the dangers which assail the new member of the church:

The thought should be put prominently into the mind of the convert, and it should never be allowed to drop out, that the Christian life is not in any sense a "flowery bed of ease," but a conflict, a regular every-day "tug-of-war." Every Christian has enemies. No one, by making a profession of religion and entering the church gets away from sin; and sin to the Christian means struggle. He must contend with the world, the flesh, and the devil. These adversaries he must encounter; there is no possible way of escape from them. They are everywhere; they lurk within us; they confront us from without; they meet us at every step in life. They are the great opposing forces against which we all have to fight.

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